2:Emeneau L-5 (1936-1937) 1938
AW5 Coorg AW5

parties go to the house and eat a meal. After this the bridegroom is seated in the nellaki on a stool, the bride is brought out and seated on a stool near him, and a joint-ceremony of rice-sprinkling, milk-feeding and giving of gifts takes place. The bride's mother, or her substitute as on the previous day, first performs the ceremony for the bridegroom and is followed by all the members of the party of the bride, while at the same time the ranking male member of the bridegroom's sib is doing it for the bride, followed by all the members of the bridegroom's party. After all have done the ceremony, the bridegroom is raised up by the man who has acted as his supporter on the previous day and performs the ceremony for the bride. He then takes her hand and raises her from her stool. She at once runs into the kitchen and stands there, waiting modestly.

At this point the two parties, bridegroom's and bride's, separate and form two lines facing one another. A formal conversation takes place between the parties whereby the bridegroom's party admit the bride as a member of their sib and the aruvēs undertake their duties, the one belonging to the bridegroom's sib that he will see that the bride is treated well, the one belonging to the bride's sib that if she returns to her father's house and refuses to rejoin her husband he will initiate a settlement of the matter. This, the sammanda, is the central point of the ceremonies. Before it has taken place, the bride is not yet married; after it, she is a member of her husband's sib even if her husband should die before the physical consummation of the marriage. The text of the necessary formulas will be given here; in practice other words may be added at various points, e.g. in the lists of things to which the bride acquires a right, but none, or very few of the words given, may be omitted. The names given in this text are those of my informant and his first wife; in the case of the aruvēs the sib names are correct, but the personal names are merely type-names. A member of the bride's party who knows the words begins: daṇḍu kaḍe na:ḍo:nu: daṇḍu kaḍe bendu: aṇgēnaruvēnu:[1] sa:lu santa:na

these present details are not original, but a reconstruction which attempted to reconcile cross-cousin marriage and marriage by capture by meddling with the known details in the matter of cutting down the plantain stems would be in the highest degree conjectural. My informants say that in all cases the sword is offered to do honour to the recipient's party. It seems most reasonable to suppose that it is a vestigial trace, not of marriage by capture, but of the warlike tradition of the Coorgs. Each sib concerned nearly in the marriage is given an opportunity to show its ability with the sword, the chief traditional weapon of the Coorgs, with which enemies were beheaded, and the two sibs concerned most nearly are given the opportunity to cut double the number. It is in order to refer for a general critique of the marriage by capture theory to Ralph Linton, *The Study of Man*, pp. 180-81.

[1] aṇgē is a traditional part of the phrase; its meaning is unknown to the Coorgs, but is conjectured to be the same as that of aruvē.

2:Emeneau L-5 (1936-1937) 1938
AW5 Coorg AW5

children), and (b) the children of one's siblings or parallel cousins of the opposite sex from oneself and of one's cross-cousins of the same sex as oneself. Members of (a) are possible mates of members of (b). For (a) a collective term is found disregarding sex, i.e. 'children'.

7. The terms that would apply to Ego's mate's relatives if the mate were a cross-cousin apply also to those relatives when the mate is not a cross-cousin.

8. A step-mother is called by the same term as a sister of the mother, a step-father by the same term as a brother of the father. (This is not evidence for levirate and sororate, but would follow from a strict cross-cousin marriage system; see ref. [9], p. 125.)

9. Two classes in the first descending generation yield one class only in the second descending generation; there are two terms, one for each sex, for grandchildren. For these a collective term is found disregarding sex, as for 'children' in 6 above. Similarly, the second ascending generation is divided only on the basis of sex.

10. The third ascending generation, like the second, has two terms differentiated on the basis of sex. For the third descending generation there are no unitary terms, only phrases, see Z in Table 2.

11. All the above statements are valid whether Ego is male or female.

12. For husband and wife there are separate terms, *ojeyā* and *ponnu* respectively.

Bibliography.

A bibliography of the meagre writings on the Coorgs will include the following as the most important items in English (there are no books on the subject in any other European language):

Rev. G. Richter, *Manual of Coorg* (Mangalore, Basel Mission Book Depository, 1870). This is the earliest account and must be taken into consideration despite its limitations; it is still available at the publishers.

Lewis Rice, *Mysore and Coorg* (Bangalore, Mysore Government Press, 1878); volume 3 on Coorg. This is an almost verbatim reprint of Richter's book, with few additions or changes of any importance.

Pandanda Muthanna, *Coorg and the Coorgs* (Siddhapur, Coorg, C. M. Ponnappa, 1931). A small book with some good material, but on the whole meagre and disappointing.

Dewan Bahadur L. K. Anantakrishna Iyer, Presidential Address to the Anthropological Section of the Indian Science Congress, Hyderabad (Deccan), 1937. The Dewan Bahadur promised a book on Coorg similar to his *Cochin Tribes and Castes and Mysore Tribes and Castes*; since his lamented death in February 1937, it has been announced (Man, Vol. 37, No. 120) that his manuscript was at the time of his death almost completed. Pending the desired publication of this manuscript, it has seemed desirable to publish this account of one side of Coorg life, especially since in the printed presidential address there is one very serious misstatement. It is said there that among the Coorgs cross-cousin marriage is prohibited; this is definitely not the case, the evidence given in this paper will show that cross-cousin marriage must be considered to be the favored form among the Coorgs, either operating as such at some past period, or at least held as an ideal.

I must express my gratitude to Dr. David Mandelbaum for his criticisms and suggestions on numerous points in the paper.

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

In 1855 Dr. H. Moegling, the first Protestant Missionary in Coorg, wrote a little book, entitled "Coorg Memoirs" which in 1866 was republished in German in an enlarged and amended edition. This book intended for a Missionary public furnishes extensive and correct information on social and religious topics and has been largely made use of in this volume.

I am also indebted to my late Assistant, Mr. A. Graeter, for his communications on the Coorg language which he has successfully studied.

But whatever source of information has been made use of — and I am under obligation to several Gentlemen for special communications and references, to whom I herewith offer my thanks — the materials have been worked with the view of forming a homogenous whole.

The Compiler's residence of 14 years amongst the Coorgs and his familiar intercourse with them in every part of the country as Inspector of the Government Vernacular Schools, may be accepted as a further guarantee for the reliable character of the information in this Gazetteer.

The greater portion of the Manual having been read in manuscript by Mr. Bowring, the late Chief-Commissioner, it may be considered as having passed official censorship.

In the spelling of native words, which are based upon their etymological roots, as far as these could be ascertained, an attempt has been made at a uniform system according to the one usually received by English Orientalists, except where established English usage has otherwise fixed the orthography. The short vowels are unaccented, the long have an acute accent above them and are pronounced with their natural sound as in German or Italian.

The distance of the Press rendering it impracticable for the author to correct the proofsheets, sundry misprints have been left which, however, are noted in the Errata.

G. Richter.

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

529 On the following morn-
224 ing the youths assemble for a hunt in the forest, belonging to the village. Whatever game is brought down, is divided by the huntsmen in the following manner: the man who has killed the animal, receives a hind-quarter and the head, the rest belongs to the company. This day is followed by a great hunt of the whole Nádu, a repetition of the village-hunt, on a larger scale. The Keilmúrta, to the taste of young Coorg, is the most glorious of all the festivals.

5. RELIGIOUS OBSERVANCES AND POPULAR SUPERSTITION.

771
128

The previous description of familiar and popular Coorg life would be incomplete without an account of other *religious observances*, if such a name may be given to the lowest degree of superstitions, which take the place of the worship of God among this rude race.

a. The sanctuaries of a Coorg community.

Instead of a general description, a short sketch of the village "Arméri" in Beppunád, the centre of Coorg life, may serve as a specimen.

778
179

Arméri numbers only 25 Coorg houses, but is richly provided with idol shrines. First a Bhagavati temple in charge of Brahmans. In connection with this kind of worship there is a Mahádéva temple, and two Lingas in the jungle, which receive regular púja. Also two sanctuaries of Ayappa (the Shani, Saturn Pán? of Hindu mythology) have Brahmans for priests. Ayappa (Lord) is quite naturalized among the Coorgs.
[776] He is the great forest-god, a mighty hunter, to whom models
[532] in clay of dogs, horses and tigers are offered in abundance.
[793] In these observances the whole community joins under the
superintendence of Brahmans. There are besides six places
[782] in which Chámundi or Raktéshvari (names for Párvati, Shiva's

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

B. THE ADMINISTRATION OF COORG.

1. SUBDIVISION OF COORG FOR ADMINISTRATIVE PURPOSES, SKETCH OF THE SEVERAL TALUQS AND TOWNS.

631 On the assumption of Coorg by the British Government, [177] the existing administrative organisation of the country, hallowed by age and routine, was as little as possible interfered with; but in progress of time such changes took place, as were deemed necessary for the better administration of the [184] province. At present Coorg is divided into six taluqs and twenty-four náds, each of which is again subdivided into grámas or villages, which in "Coorg Proper" are made up of a number of vargas or farms rather, than of a number of houses joined into one community, for, as already observed, the Coorgs live on detached farms. In Yélusávirashíme— and part of Nanjarájpatna-taluq, the subdivisions are denominated "Hoblis" instead of náds, and in these two taluqs the greatest number of regular villages is found.

631 In the following table the divisions of Coorg are exhibited,
128 together with the area in square miles, the number of villages
131 and the seat of the Kacheri of each taluq and nád, from which
632 statement it will be seen, that Coorg on an area of 1585
103 square miles contains 508 villages besides the towns: Mádapet (Mercara), Vírájpet, Fraserpet, Sómwárpet, Kodlipet and Ponnappet.

• 128, 113 Coorg AW5

[For information pertaining to literary devices and conventions, abbreviations and explanations of numerations used by the author, see 6: Spate AW1 India, category 116, pp. xxi-xxiii, and xxv.]